3: Redlich S-3 (no date) 1936 EG1 Albania EG1

mained through the ages in never ending mourning. Their traditional folklore told them that some day Scanderbeg shall return to them, walking upon the long beams of light from the sun rising across the jagged and altitudinous peaks of their native mountains. Then, will the voices of these ancient Shqipetars be raised in one mighty and thunderous shout that will resound from peak to peak and be re-echoed down the quiet valley of their native land in glad heralding of the return of the leader.

There is still a lane near the Quirinal in Rome which commemorates Scanderbeg's name and his visit to Rome.

The life and bravery of Scanderbeg has been made the subject of a Latin poem by de Bussieres, an Italian poem by Signora Sarrocchi, and an English tragedy, *Scanderbeg, or Love and Liberty*, by Whincop in 1747. This great leader was also described by an historian as "a saint like Saint Louis of France, a diplomat like Talleyrand, and a general like Alexander the Great."

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

respected woman dies, the friends who come to offer their condolences say to her relatives, "She was the Vittóre of the house."

In Elbassan the Vittóre also conveys the idea of a good genius, though the snake element is absent, and a wife who has presented her husband with a large family of sons is designated by this name.

Vampire beliefs are, generally speaking, more or less the same in Albania as in the rest of Turkey. The hair and beard of the "Restless One" are believed to grow in the tomb, and any one bending over the grave may hear him rattle and grind his teeth. Some men are also held to possess the propensities of vampires before death, and to be in the habit of unconsciously going forth by night to suck the blood of children and young maidens.

Strangely enough, in Elbassan and the neighbourhood, Von Hahn found no traces of the Vampire (βρυκολακ) pure and simple, as he elsewhere exists. Two connected species, however, came under his notice, the Lougát (λουγάτ) and the Karkantsoli (καρκαντσολι). The first was described as the corpse of a Turk with finger- and toe-nails of prodigious length, which, wrapped in its winding-sheet, roams about at night devouring everything it finds, and strangling any human being unfortunate enough to cross its path. The name of Lougát is also given generally in Northern Albania to a class of uncanny apparitions, which are believed to be the bewitched forms of persons who have led evil lives. These have the faculty of changing their forms with surprising and confusing rapidity, appearing successively as

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

charred corpses, howling like wolves, donkeys, pigs, black cats, crows, oil-jars, brooms, &c. The Karkantsoli is the reanimated corpse of a Gipsy, which is believed to wander about, more especially during January nights, ridden by cats, and slaying men with its poisonous breath.

In Albania, as in all the remoter parts of Turkey, there is no Pelasgian ruin to which is not attached some legend of a treasure hidden, and either "guarded by word and by spell," or placed in the safe keeping of a gigantic Negro, Djin, or other Supernal. Those who have concealed treasure in such places have also, it is believed, fixed the time at which it may be brought to light, and have left to their heirs a document containing a description of the hiding-place, the formula of the magic spell pronounced over it at the moment of burial, with the year, day, and hour, on which alone it can be recovered.[1] At the appointed time the heir goes to the spot indicated, pronounces the mysterious words, and the treasure immediately rises to the surface. Sometimes, however, the treasure is buried in such a way that, at the appointed time, it rises spontaneously to the surface, and any one finding it may appropriate it. The lucky person must, however, be careful to keep his own counsel in the matter, or he will be punished by finding the gold turned to charcoal, and will not long survive the incident. When the treasure is in the keeping of a Negro, he occasionally spreads it out in the sunshine in order that it may not be damaged by the damp, and, at the

[1] Compare the Kûrdish story of "The Armenian and the Dervish," p. 169.

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

The *Ghiak*, the terrible blood feud, or vendetta, before alluded to, may possibly, as suggested by Wassa Effendi, have been in its origin a sacrifice to the *manes* of murdered relatives. As the numerous class of vampire stories tends to show, the ancient belief that those who have died by violence cannot rest quietly in their graves still survives, and the slaying of their murderer, or at least of one of his kindred or clan, would thus be rather an act of religious duty towards the dead than of vengeance on the part of the living.

The majority of the ailments which afflict mankind are believed by the Albanians to be caused by magical influences, and I shall now proceed to give some illustrations of their folk-remedies. These are usually accompanied by some form of incantation, the secret of which is possessed only by some wise-woman who has inherited it from her mother, and who, in her turn, imparts it to her daughter. If, for instance, a person believes himself to have received a blow from one of the invisible Vilas, or some other supernal being, he has recourse to the witch-wife, who, after dressing the patient in white garments, conducts him to an uninhabited house in a retired situation. On arriving, she greets the mysterious powers whom she believes to be invisibly present. She then places her patient in a suppliant posture, gives him rose-water to drink, and both observe a solemn silence for some ten minutes, during which she makes certain mysterious signs and motions. After wishing the Vilas good-night, the witch-wife leads her patient home by a circuitous road.

Sometimes a circle is drawn round a person so afflicted,

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

789 484 leave of him, he returns the earrings. It is considered a bad omen for the journey if the traveller should for any reason turn or look back. If he have left anything behind, he sends another to fetch it; and should a friend or stranger call to him from behind, he will not turn back to meet him, but remain standing where he is until the other comes up, a practice which foreigners, not understanding the reason for it, have put down to discourtesy. If on the road the traveller [777] meets a fox, or a flock of sheep, he considers it a good augury; a flock of goats, however, or a hare crossing the road, is held to signify ill luck.

778 775 484 Travellers in Upper Albania may frequently see stones placed in the forks or hollows of roadside trees. According to M. Hecquard,[1] this practice originates in the belief that the stones serve as resting-places for the feet of those unhappy beings for whom the rites of sepulture have not been properly performed, and who, while wandering in mid-air, can alight upon them as on the solid earth. To place a stone on a tree is also said in some mysterious way to diminish the fatigue of the pedestrian, and help him on his journey.

787 Omens and auguries, too, both good and evil, are drawn from all the trifling occurrences of every-day life, as well as from the observation of the phenomena of Nature, besides being sought for in the bones and entrails of slaughtered sheep and in the flight of birds. Among the omens read in the actions of the domestic animals are the following. When introducing a newly purchased cow into the farmyard, some object, made of iron or silver, is placed across the gateway

[1] *La Haute Albanie.*

771 Thus their practices and beliefs included: building sacrifices,
[782] which at one point were most probably human sacrifices; the faith
[769] in the existence of certain snakes that guarded treasures and in the tutelary spirits of people; exposing the dead after the manner of the Parsi, as a result of that lack of respect for the corpse which springs from the knowldege of the eternity of the spirit--the ancient Thracians were jubilant whenever someone died, and they wailed when some-
[775] one was born--; werewolf conceptions; separation of the soul in sleep; wandering about of the dead, especially of evil people who in the form of a ghost or in a transformed human shape cause harm. The foreseeing of the future makes use of materialistic means in order to survive before the masses in a degenerate age which no longer knows
[787] or believes. It prophesies from the fissures that appear in a heated sheep's shoulder blade or hen's breast bone; also from the bright and dark spots in the light filtering through, or from the flight of birds.
[789] The old knowledge of the emanating, radiating spiritual forces of beings and things is used for magical purposes, for instance little pieces of paper that have something written on them and which are worn as a protection or drunk after they have been dissolved in water. The sun still lives among the Albanians as "God's reflection."

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113 Ekrem Bei Vlora, "Aus Berat und vom Tomor," Zur Kunde der Balkanhalbinsel, No. 13. Baron Nopsca, "Haus und Hausrat im katholischen Nordalbanien," Ibidem, No. 16. "Aus Sala und Klementi," Ibidem, No. 11. "Aus dem nordalbanischen Hochgebirge," Ibidem, No. 10. By the same author, Albanien, Bauten, Trachten und Geräte Nordalbaniens (Berlin, 1925). Wirth, "Die Albaner," Orientalisches Archiv, Vol. 2, No. 1. By the same author, Der Balkan. Grothe, Durch Albanien und Montenegro. Buschan, Die Balkanvölker der Vergangenheit und Gegenwart. Steinmetz, "Ein Vorstoss in die nordalbanischen Alpen," Zur Kunde der Balkanhalbinsel, No. 3. A. Haberlandt, "Kulturwissenschaftliche Beiträge zur Volkskunde von Montenegro, Albanien und Serbien," Zeitschrift für österreichische Volkskunde, Supplementary volume No. 12.

/101: Illustrations./

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Historical Yugoslavia EF2
Contemporary Macedonians EF8
Montenegrins EF5

Some Tribal Origins, Laws, and Customs of the Balkans

Y 775 761 Several local Austrian governors told me that in the early years of the Austrian occupation the burning of lampirs' bodies was frequent. The Government forbade and suppressed the practice and caused much discontent. A recent case (told me in 1906) was caused by an outbreak of enteric at Vlasenitza. A young man died. His wife sickened and vowed that her husband had returned at night and sucked her blood. The terrified villagers wanted to dig up and burn his body. The authorities forbade it. The lampir was then seen and heard by many persons whose blood he sucked. Fifteen persons died. It would be interesting to know how many died of enteric, and how many because A they believed they were doomed to die by the lampir.

CM 761 The peasants all through Albania and Macedonia I found to be extraordinarily affected mentally if convinced they must die. They would then make no effort to live, but simply "lie down and die."

A 761 787 In Albania I heard of several cases in which a man's death being foretold by "reading it in a bone," he proceeded forthwith to sicken and die; and there seemed no reason to doubt the truth of this.

I have often seen a patient refuse all food under the belief that he would die in a week, and have resuscitated many who were very far gone by forcibly pouring egg and brandy into them. The result of the pick-me-up was sometimes comically quick. After an hour the patient would ask for another and decide to live. Without it he would certainly have died, as all the family continually said: "You are dying," A and did not try to make him eat.

761 Belief in the fatal visit of a lampir has, no doubt, caused death.

● 775 Since the civilizing power of Austria has been removed a fresh instance of corpse-burning has been reported from Bosnia.

M 776 [177] *Vilas.*—Last but not least the "vila," a female spirit which haunts the mountains, is very capricious, and works much evil as well as some good. In Montenegro I was told vilas used to be plentiful, but had been driven away by the advent of artillery. Maybe some still haunted the deep limestone caverns.

M [761] Of old, vilas sometimes swore sisterhood with mortals, and even married them. But they were excessively jealous, and when a handsome youth wished to marry they were apt to kill the bride.

Krsto told me a tale "that happened a long time ago in Montenegro." A vila disguised herself as a beautiful maiden and caused two brothers to fall in love with her. She urged them to fight each other and promised herself to the conqueror. They fought and one was killed. The vila M then laughed and flew away. The unhappy survivor killed himself.

Y 776 787 I asked how, as both were dead, it was known that the vila had caused the trouble. Krsto merely replied it was a fact well known to all. But the sympathies of the vilas were Slavonic, for till recent times

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Montenegrins EF5
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A 783 627 pre-Slavonic times. One other trace maybe of holy trees and stones I saw in 1904 when riding through Albania, and never again.

My horse-boy picked up stones and thrust them in the forks of trees when we passed through a wood. To the horror of my companion, A who was a colporteur of the British and Foreign Bible Society from [775 769] South Albania, the boy declared he was doing so for the spirits of the dead to have something to tread on as they passed. Unfortunately the colporteur blamed him, and he would say no more about it. Hahn, in his Albanian studies, mentions this custom.

A 778 On this journey we passed two small woods where, I was told, no trees were ever cut because "a long while ago a church stood there." No one knew when. The "church" had probably been imagined, to account for the sanctity of the wood.

S 627 538 782 In Serbian tales and ballads the oaths are usually sworn by "God and St. John." Does St. John the Baptist represent a former oath on a holy spring? In Montenegro, SS. Petar Cetinski and Vasili of Ostrog were daily asked to bear witness to many dubious statements. No Montenegrin peasant can make a statement, whether true or false, without calling on God and one or other of his saints; and, alas! the old idea of the sanctity of an oath had evaporated and the statement was too often a lie.

Whereas I found the word of the Albanian tribesman reliable; but civilization may weaken his word, too.

M 782 Old King Nikola of Montenegro used to call Heaven to witness many remarkable statements. Once, when the Diplomatic Circle had been summoned to hear an unusually remarkable one, it is said that an astonished silence ensued, till one Minister Plenipotentiary, recovering his presence of mind, politely said: "Your Royal Highness is famed through Europe as . . . a poet."

582
●775 However, the Gheg father, if asked, would not give the answers detailed above as reasons for his choice of a bride for his son. He would voice a number of local rationalizations: that the son inherits body and soul from the father alone, the mother being merely a vehicle of

[1a] Coon, 1948, pp. 602-03.

582 775 reproduction; that it is dishonorable and unthinkable to marry any kin whatever. Since the mother's family is no relation, sons can continue to take their brides from it for generation after generation. The Law of Lek Dukagin, which the Gheg father would quote on such an occasion, has taken care of this subject once and forever.

583 The choice of a bride for his son is as much a political problem to a Gheg householder as it was to a 19th-century European king in the

10: Lodge S-5 (1919, 1939)1941

EF6 Serbs EF6
Albania E61

Again, to the tomb of King Uroš in the ruined church at Sopoćani come the peasants from that neighbourhood, to kiss it and light candles on it, or to lay on it gifts of scarves, stockings, handkerchiefs, and sometimes money; all of which are afterwards sold for the benefit of the church. The women also sit underneath it or lie against it to get cured. Sopoćani was one of the monasteries founded by Stefan Nemanja; and is situated up in the mountains fourteen kilometres from Novi Pazar. It was destroyed by the Turks after the Battle of Kosovo, but the ruins were re-roofed a few years ago. The peasants come here either for the *sabor* or assembly of peasants on the third day of the Feast of St Peter (July 1/14), or for the *slava* on the following day—the Feast of the Visitation. From all the neighbouring villages they come bringing their food, often roasting lambs whole on the adjacent mountain-sides, and afterwards dancing the *kolo* in the churchyard till late in the evening. But first of all it is the custom for everyone to go to church.

In the church of Priština, also, the women sit or lie underneath the table on which stands the holy ikon of *Sveti Bogorodica*, or the Holy Mother of God. At the Eastertide services I have seen old women sitting underneath it for long periods; and once one of them brought a Mohammedan Albanian boy to sit there too, in order to cure his weak legs. Here also the peasants rub their eyes and those of their children with the red fringe of the tablecloth of the ikon, in the hope of healing. This custom is found all over the country, wherever there are fringes or hangings on important tombs or ikons of special sanctity or renown.

Another curious belief is that sore eyes are cured by making decoctions of saints' eyes: so that in many churches the eyes of all the saints in the frescoes within arm's reach, especially those of figures of great authority or holiness, have been picked out. For instance in the frescoes of the Nemanja family at Dećani, few, if any, have a vestige of eye left. The women are continually picking them out, to take the bits of plaster home and boil them up for a lotion

10:Hasluck F-5 (1926-1939)1954 EGl Albania EGl

782 other offerings. If they irritated them, as an oath-taker would do by perjuring himself, they could only expect punishment.

A most interesting example of the working of physical contact which is certainly of pagan origin was found in the Moslem district [778] of Sulovë, south-west of Elbasan. There the most hardened oath-taker dare not forswear himself in a serious case, for he must then take the oath with a coin in his mouth, and perjury would bring [768] him certain death. The coin was clearly Charon's obol, as was the coin slipped on to the chest of Albanian dead in many widely separated areas.

In the exclusively Catholic oath 'by the stone' the solemnity of the oath came from the contact with a holy thing, and punishment for perjury was inflicted in any form that the sacred object chose. When, however, elders swore their equally solemn oath with a stone, log of wood or other weight on their shoulder, or when a man, stone on shoulder, claimed repayment of a dead man's debt, no principle of contact was involved. There was rather a quite crude belief that a perjuring elder would be punished by having to carry the weight for ever and ever in the next world.

●775 God punished the perjurer both in this world and in the next. When the man died, his soul was lost, for being 'heavy-laden before the Lord' it had nowhere to go. If he was an elder who had taken an oath with a stone on his shoulder, he was doomed to carry the stone through all eternity. The first of these terrors was evidently inspired by the Church. The second is an older fear. The elder, when taking the oath, often expressed his willingness to carry the stone in the next world if he perjured himself, but an accused man left his future condition to be inferred, except for the cryptic phrase 'If I did it, may He reward me', which he sometimes inserted in his oath. When he was thinking only of himself he meant, according to the Catholics of Kurbin, 'If I lie may God kill me. If I tell the truth, may He forgive me my sins.' When he contrasted himself with his accuser he meant, 'If I did it may I suffer for it. If I didn't, and you've made me run the risk of taking this oath without due cause, may *you* suffer for it.' This sentence seems to have died out among the Moslems.

[761] Death was the commonest, and most dreaded, form of punish-
783 ment in this world. In the most solemn oaths it was specified—a son's in the oath by the child's head, the oath-taker's own in the oaths by his own head, with Charon's coin in his mouth, and in